

# THE CHRISTIAN CENTURY

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A. H. BURLINSON, Postmaster-General.

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Number 47

## The Quest of Deathlessness

By Jenkin Lloyd Jones

NOV 23 1917

CHICAGO

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# THE CHRISTIAN CENTURY

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST  
IN THE INTEREST OF THE KINGDOM OF GOD

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## Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote un-denominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclasiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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## To the Preachers and Officers of the Churches of Christ:

The Christian Woman's Board of Missions makes appeal for the observance of

**C. W. B. M. DAY**

**On the First Sunday in December**

## WHY?

The responsibilities of this Board carried for the Disciples of Christ in the United States, Canada, Jamaica, India, Mexico, Porto Rico, South America, Africa, China and New Zealand, demand maintenance and enlargement.

Two hundred new workers are being sought to send as reinforcements to the fields. Passage money and support must be supplied.

New Equipment in Church Buildings, Schools, Hospitals, Industrial Institutions, Orphanages and Mission Homes must be provided.

The Christian Woman's Board of Missions invites the regular co-operation of all the women of the churches in the local auxiliary societies. It solicits the offerings of the *entire church membership*, through a place on the Local Church Missionary Budget, or by an Annual Offering on C. W. B. M. Day. It appeals that the work be presented in all congregations. For special program, write to

**Christian Woman's Board of Missions**

College of Missions Building

INDIANAPOLIS, INDIANA



# THE NEW DISCOVERY OF THE AMERICAS

## Field of the Disciples of Christ in South America



After four hundred years North America has just discovered South America! It is believed that the reciprocal discovery of North America by South America is about to be made. The wonder is all the greater when we include, as we must, Mexico, Central America and the West India Islands with South America and speak more accurately of Latin America as the newly discovered land.

We had known of it remotely as the subject of the Monroe Doctrine and of countless revolutions. Now we find it a sympathetic and helpful partner in the righting of a world gone wrong. We had read with mild interest of its vast extent and varied resources. Now we find that its trade can do more than fill our coffee cup. We had labeled it "Roman Catholic" and dismissed it from our Protestant consideration. Now we find it Agnostic at the top and Pagan at the bottom, with a thin veneering of Romanism in spots.

Politically, commercially and spiritually it has been "the neglected continent." Of its 70,000,000 people a third are Indians, scarcely touched by civilization, and in some places actually cannibals. The great toiling mass of the people are of mixed Indian, Spanish and Portuguese blood, hardy of physique and undeveloped of mind. Half are of illegitimate birth and only a fourth can read. Over all is the proudest aristocracy in the world.

Africa proclaims her need, India publishes her grief, China pleads her helplessness before the nations, but Latin America in her high sensitiveness refuses to be considered a mission field. And yet the fine idealism of the upper class and the utter necessities of the lower classes make all eagerly ready to go to school. They want no "church." Of the thousands of students in colleges and universities, only five per cent will acknowledge themselves Christians. The evangelist reaches Africa, the medical missionary China, but it takes the educational missionary to find the soul of Latin America.

So, as soon as conditions warrant, we must have in Mexico the twenty-five Christian Institutes that Mr. Carranza once said would have saved his country. So, in Buenos Aires, in full partnership with the Methodists, we are building a school that will be the foundation of educational evangelism stretching up through three provinces of Argentina to the north, and on through the whole republic of Paraguay, the exclusive territory of the Disciples of Christ.

"The Christ of the Andes" is a symbol, a prayer and a prophecy. From its transfiguration mount it faces the north, as if expecting the Christians of North America to bring the real Christ down to the people. Only so can Latin America be saved from the destruction that has fallen upon Europe.

The completion of the Men and Millions Movement will supply the beginning of this mighty system of Christian neighborliness.

## MEN AND MILLIONS MOVEMENT

222 West Fourth Street

Cincinnati, Ohio



# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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## Working With God for Unity

THE BEST MINDS OF OUR AGE ARE AT WORK ON THE PROBLEM OF CHRISTIAN UNION.

Protestant freedom arose out of a growing individualism and this individualism was in turn accentuated by Protestantism. The break up of medieval authority in religion was succeeded by an era of sectarianism in which any strong-minded man might aspire to found his own sect and dominate it. That many denominations have grown out of the ambitions of strong-willed leaders is known to every student of church history.

This era of division became the occasion of a prophecy by Bousset, the Roman Catholic writer, who prophesied the speedy dissolution of Protestantism on account of the continual disintegration of its forces. Protestant leaders took alarm from the conditions and since the age of the Campbells the interest in reunion has been persistent and increasing.

The plans for union easily fall into a few general classifications. There have been those who believe in union by comprehension. This is one of the very oldest ideas. There was correspondence between Leibnitz and Bousset over the question of a reunion of Protestantism and Catholicism. The plan in mind was one which would include in the united church the contentions of all parties.

This is still the point of view of some men who make Christian union speeches. The Protestant Episcopal Church urges "a union upon maximums." It is, of course, a natural desire of every Christian body to be incorporated in the final catholic church.

Another group emphasizes the notion of toleration rather than comprehension. When toleration is accompanied with a spirit of cooperation rather than with good-natured indifference to our fellow Christians, it is an attitude which is full of promise. Much of our modern toleration, however, simply means that we have quit preaching against each other, but on the other hand we do not know much about each other. Under such a negative toleration, sectarianism loses something of the bitterness of its hate, but gains no positive understanding and appreciation of one another.

There have been attempts, also, to find unity in a radical reconstruction of Christianity. The latitudinarianism of Cambridge sought to change Christianity over into a modern Platonism and to win the adherence of all sects and parties to an acceptance of these Greek conceptions of life. Such a movement of necessity is academic and never has any popular appeal. It develops esoteric circles but never reaches the fountains of life in any nation.

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The man who works with God, tries to learn what God himself is doing in these days for the reunion of His followers. It is well that we should discern this

clearly lest we erect plans of union which are clearly contrary to the divine Life at work in the world.

Unless we hold that God has been driven out of his world, we must regard the great outstanding aspirations of modern religion as a part of God's plan.

The scientific method has led us into new efficiency in other fields. In religion it is bringing us clarity of thought. While we may not hope that the most rigidly scientific method would bring us to agreement on every religious question, we do see clearly that many an ancient sectarian contention is forever discredited. The young men of all denominations coming out of our divinity schools are in essential agreement as to the nature of religion. This scientific method is being used of God for a closer unity of his people.

The new social spirit is replacing individualism all through the world, and the war has brought to more perfect expression the sense of social solidarity. This growing social consciousness works powerfully against the partisan and sectarian tendencies. Our great political parties are in danger of losing their life in the presence of our national need. The government will take religion into the army through the services of chaplains and Y. M. C. A. workers but will give no sect any footing whatsoever.

The missionary task is emphasizing anew the need of unity, for non-Christian peoples lack interest in the small contentions that have divided the Protestant sects. On the mission field there will be but one church in less than a generation.

★ ★

Without losing its moorings with the past, Christianity is gradually taking on a modern aspect. It is the flexibility of the religion of Christ which has made it the universal religion and we may expect that each age will have its own Christianity. Not by going back to any static conception, but forward as a living organism will the church achieve the fellowship of Christ's believers.

We can best serve the interests of Christian union, then, by working at it pragmatically. Instead of imposing upon the situation "plans" which are academic creations, we must follow the lead of the divine Spirit and adopt such methods as actually succeed. Like true scientists in a scientific age, we must use the trial and error method. We think this method has already discounted certain types of union effort. We should not fly in the face of such lessons.

While we work for the larger fellowship of God's people, we must make religion itself so virile and significant that people will not solve the problem of sectarianism by renouncing all religion. The growth and development of the religion of Christ will inevitably tend toward peace and brotherhood.

# EDITORIAL

## THE WORLD'S NEED OF CHRIST

**T**HAT the world has need of something, our sorrow and sacrifice bear witness every day. We seek peace, but the price is prohibitive. We have chosen war rather than a disgraceful and treacherous peace.

Before the war were long years of scientific inquiry and commercial development. These were the years of most general education and the most abundant wealth. If either a secular education or a full dinner pail could redeem humanity, we would not now be pouring out our blood like water.

The era before the war was a time when men lived for self and forgot God. The churches received checks, but from many a man, alas! nothing else. There was a good-natured superiority to preaching and worship on the part of many prosperous and well educated people. We shall soon be poorer, and the war is already destroying much of our intellectual conceit. A physicians' club in a certain city has voted to buy no more medical books until after the war on the ground that the medical and surgical experiences during the war have disproved too many things. Many things besides medicine are destined to be upset.

What our world needs is religion, not the formal mouthings of creed and the empty practice of ritual; only the grip of great religious convictions will suffice.

In the great army camps today a favorite text-book among the soldiers is Fosdick's, "The Manhood of the Master." This fact symbolizes the hunger of the soldier heart for a better knowledge of the bravest and truest moral soldier who ever fought in the world's battles.

A living Christ "going on before," is the need of our present world. When we find Him he will humble us in our sins. We shall not dare to claim Him as any partisan defender of our cause.

The church never had a greater opportunity than in this hour to hold up the big things of our great spiritual heritage, and among our spiritual possessions there is none greater than our faith in the Living, Life-giving Lord.

## "NO MAN'S LAND"

**T**HE strip of land between the trenches for which the opposing armies contend has been given the gruesome title of "No Man's Land." It was on this strip of land that the first American soldiers to be taken prisoners were apprehended. It was in "No Man's Land" that a return engagement was shortly afterwards fought with results disastrous to the Germans.

There are many strips of "No Man's Land" in this country. We are just now contending with the men who live by catering to the appetites of weak men, for the possession of certain states. Ohio is still in the enemy's hands, but perhaps will not long remain so. The cry, "A saloonless nation by 1920," was considered the ebullition of youthful enthusiasts a few years ago, but it is now seen to be too conservative a slogan to meet our needs.

We struggle with the organized forces of vice in the great cities. The presence of great numbers of young men away from home restraints and living under most artificial conditions is a challenge to our Christian militancy. These comrades of ours are assailed in all the great cities by evils that have been allowed to live too long. The strip occupied by the vice lord is to be wrested away from

his control. For the sake of our young men and the country's future, we must invade the death-dealing strip and win.

The moral danger zone is known in every community. There are many "plague spots" which the discreet avoid but which are allowed to go on. With the wave of moral earnestness that is now passing over the country, we should hope to bring to an end every one of these haunts of evil.

The church of Jesus Christ has sometimes fought the peccadillos of the community and winked at the real sins. This was due to blindness or cowardice. The times demand that we see clearly where the danger lies and attack fearlessly whatever stands in the way of clean and normal living.

## PRAYER FOR OUR NATION'S DEFENDERS

**H**OW many men have we in France? We ask continually and the men who know do not dare tell us. It is well that this secret has been safely guarded. Men who know say that if we had the facts, we would be satisfied with the enterprise and efficiency of our government.

We do know that our men are now in the trenches and are getting their first baptism of fire. Other men have for months undergone the hazards of submarine warfare, and some have suffered shipwreck and great danger in this service.

Many a Christian man would feel better in this dangerous war work if he knew that he had the unceasing prayers of the church. It will be a strangely negligent congregation which does not remember in its supplications our President and our men of the army and navy.

Prayers for our own men are better than the imprecatory prayers that seem to rise to our lips when some new barbarism is reported to us. "Do I dare pray that our enemies be killed?" asked one Christian man of another. "It would sound better if you prayed for them to be taken prisoners," was the response. There is a still better attitude; that is to remember this: "Vengeance is mine; I will repay, saith the Lord." Our prayer may well be a prayer for blessing on those who stand for the sacred cause of humanity as we see it.

The war situation furnishes a new occasion for prayer. People will truly need to be taught to pray. Even before the war, books were being published which breathed the spirit of devotion and taught us the language of prayer. We now need a new book which shall show us the right prayer spirit for these new and more difficult times.

It is not enough to knit and make comfort bags and collect tobacco. When we come to care in a deeper way, we shall be moved to pray while we work and to bless every garment we make with the spirit of petition.

## A SLOGAN FOR A CHURCH

**C**HURCHES have a way of defining their ideals in slogans. More than one Disciple church has gone after "One hundred members this year," or has desired to be "The biggest church in town." These slogans do have something to do with the curve of development in the churches.

Some churches have adopted ideals which could hardly be expressed in a slogan—such ideals as "The

richest church in town" or "The church of the leading people."

We need churches which will consciously put forward the intellectual ideal. Our forefathers delighted in their skill in the handling of scripture. It was confessed in an earlier day that there was no one who could quote scripture and apply it like a Disciple. We must now confess that that day has passed. Nothing has taken the place of this laudable proficiency.

Today there is a shocking lack of intelligence on the part of church members in matters religious. The young man out of the seminary feels like a stranger in his church. He tends to become esoteric in his religious views, when he does not get himself sent on for brazenness. This gulf between the congregation and the minister must be bridged.

The systematic cultivation of the reading of serious religious books is one of the essentials in a program for a greater religious intelligence. It is a shame to the Disciples that the chief patrons of the book departments of our publishing houses are preachers, who presumably have the least money.

There is need, too, of special classes in which the minister will take choice spirits and lead them out and on in the realm of the spiritual and intellectual life. A man who is the right sort of an educational influence in his church can make that church forever impossible to an obscurantist ministry.

Religion is being defined today in newer and more adequate terms. There is now a science of religious knowledge. It is the business of all intelligent Christians to master this science.

### THE GROWTH OF ALTRUISM

THE war is bringing back to the people of the world a new sense of neighborly obligation. It has always been true that our ethical code rested upon the great commandment, "Thou shalt love thy neighbor as thyself," but all too often humanity has lost the deeper significance of this great commandment.

In Washington there are men lobbying for jobs, but in a different way than ever before. Business men who might retire and live comfortably the rest of their days, men of an age exempting them from service in the trenches, are beseeching the authorities for an opportunity to serve the government at their own charges. It is in this spirit that our own Mr. E. M. Bowman has volunteered for service in the Y. M. C. A. in France.

In the cities and towns of this country there are thousands of men and women who are waking up to their neighborly obligations. A recent Aid society meeting in a city church was memorable by reason of the fact that six women who had not been in a church for two years and who had done nothing else in the way of community service, came asking the privilege of taking home some Red Cross sewing. All over the land the story comes of the rebirth of the altruistic spirit.

No group of men is now willing to get along without a war program. Even the undertakers have caught the spirit and they have organized the "Purple Cross" association which has for its object the raising of money among undertakers to send professional embalmers to Europe to care for the bodies of dead soldiers, so that the relatives back at home might recover these bodies at the close of the war. The undertakers are now seeking enabling legislation from Congress that they may render this service.

It will be a long time after the war before this spirit

will wane, for it will be challenged by tragedy and human need for many months. In these days the churches have become centers of much of the fine altruistic spirit of local communities. It is a great privilege.

### TWO "FINDS"

A WRITER in the "Living Church (Episcopalian)" has two paragraphs on "finds" he has made in Discipledom. We shall regret it exceedingly if he finds nothing more pleasant, but we will not pause to retaliate, for the matters he mentions humiliate us, being so unrepresentative of the taste standards that generally prevail among the Disciples.

The Episcopal writer has read an advertisement in one of the Disciple weekly journals as follows:

"MINISTERS, LOOK HERE!

"You need a pair of our Rubber Baptismal Pants, with boots attached. They are neat, they are convenient; you do not have to change clothing; they keep you dry; they are an absolutely indispensable necessity. By all means, every church should keep a pair for its minister. Why not? He needs them quite as much as he needs his Bible. Per pair, not prepaid, \$15.00."

The writer comments simply, "Any article as necessary as the Bible must be necessary indeed!"

Our Episcopalian friend read also in a daily newspaper the announcement of a Kansas City church of our faith and order which now uses in its service a skilled banjo player. The newspaper sent a reporter to the church to see how the innovation worked. He reported as follows:

"At first the solemnity of the church services seemed to take a good deal of its native spirit out of the banjo, but the Brown professional experience enabled him to solve the problem by syncopating the hymns and church tunes. Now the banjo puts a 'punch' into the slowest hymn tune."

We share with our Episcopalian writer his sense of shock at these scandals. They scandalize us quite as much as a gambling party at whist to raise money to pay the rector's salary. Our churches will never command the respect of the ungodly until we conduct them upon a higher plane. Whatever offends in good taste is a stumbling block in the way of some souls who might otherwise find Jesus Christ.

### JUVENILE DELINQUENCY AND THE CHURCH

THE number of juvenile delinquents, even in the higher grade communities, is a reflection upon our modern life. In many a city and small town children may be seen on the streets at late hours of the night, and boys and girls in the early 'teens are left to their own devices. It is no wonder that things happen which bring disgrace and ruin.

How far is the church to blame? How far can the church go in remedying the conditions we have named? A juvenile worker recently complained of the churches because they provide too few social evenings for the young people. In getting rid of the old time profiteering sort of entertainment, the church has now come to be a place where the younger young people all too often have no business. There is place in many communities for a Christian recreation program, either in the church building or in the homes of the members, which would be of real service in the community.

Deeper than such devices is the method of parent training. There are many people who are parents and yet give less thought to parenthood than to many less



fundamental matters. Their children grow up like "Topsy."

There is room for a new kind of Sunday school class which might study Cope's "Religious Education in the Family," or a similar book, and train young married people in the obligations of the home.

The public library in some towns is able to gather in a considerable number of these young people from the streets for reading. One evening recently a young lad was accosted by an interested citizen; he was asked, "Why are

you out so late, sonny? Don't you have any books in your home to read?" The boy responded, "The only books we have are Swedish and I can't read them." The only salvation for such a boy is properly directed reading. In this matter the church may be of some service.

Jesus Christ not only commanded, "Feed my sheep," but first of all his injunction is, "Feed my lambs." The young of the community from the various homes start very nearly at the same place. They may all make a success in life if they have similar opportunities.

## Editorial Correspondence

### Dr. Jenkins—Preacher

ONE of the most critical moments in the recent General Convention of Disciples held at Kansas City was on the day when Dr. Robert E. Speer made the closing address of the forenoon session. It was the kind of address for which Dr. Speer is everywhere known—searching, luminous, quieting, humbling, dealing at close grips with the conscience, charged with a kind of supernaturalism which is the very essence of the religious experience, and closing with a prayer which lifted every soul into conscious communion with God. The forenoon had been devoted to the interpretation of the cause of foreign missions. The mighty mystical motives which have been trained to respond to the missionary appeal were quickened by the time the session ended into unwonted liveliness, and every heart had a feeling that for any extraneous thing, no matter how important, to be introduced to our consideration would be not only an intrusion but almost a profanation. The program had been arranged for Dr. Speer's closing prayer to be the benediction, and there was not to be even a closing hymn.

It had become known, however, that the noonday address by Dr. Burris A. Jenkins on his war observations in Europe, had been shifted from a downtown church which on the day before would only hold a thimbleful of the people who tried to get in, to the great Convention Hall. As the people were raising their heads from Dr. Speer's prayer, the doors were thrown open and two or three thousand people were added to the six or seven thousand already present. While this throng was finding seats and Dr. Jenkins stood waiting for silence before beginning his address, a general feeling of regret, amounting in some hearts almost to resentment, passed over the house, that the afterglow of Dr. Speer's address was to be dispelled by another speech. Many who did not share this dumb resentment felt a certain pity for Dr. Jenkins whom the managers of the noonday addresses had asked to do the impossible.

But within three minutes after the great rich voice of the Kansas City preacher had flung his opening sentences to the farthest ear in the vast hall, everybody knew that the impossible had been accomplished. With delicate deftness Dr. Jenkins picked up the last words of Dr. Speer's message, grafted his own upon them and in the mood of the hour carried his audience with him to farther heights of vision and to a deepening of the

spirit of consecration which Dr. Speer's address had so marvelously induced.

I have never seen a more signal triumph of eloquence and moral passion under conditions so adverse. Dr. Speer had been speaking about the inner, spiritual effects of the war. Dr. Jenkins spoke of the objective situation on the French front, telling what he had seen and bringing home to every soul the unspeakable seriousness of the task with which the Allies and their new Ally are now confronted. Ten thousand of us went away that day and ten thousand more the next day with a great leaden weight of unescapable duty upon our hearts. A man of business left my side saying that he must literally give his all—that to add one dollar to his fortune in times like these was a sin. He has already given a son and has now decided to go to France himself to help organize Y. M. C. A. administration on an efficient business basis. It seemed to me that every preacher whom I met in the next two days wanted to go as chaplain or Y. M. C. A. secretary to the front. We were aflame to do not our bit but our utmost.

\* \* \*

I had never heard Dr. Jenkins before. For many years our acquaintance has been friendly, but on those convention occasions when he preached I would also be engaged, and so have missed him. During the past six months of my occupancy of his Linwood pulpit in Kansas City I have had occasion to observe his ministry at close range and have been much impressed by it. A remarkable thing about it all is the fact that Dr. Jenkins is a son of Kansas City, born and brought up there. He is a contradiction of the maxim about the prestige of the prophet in his own country. His parents were prominent members of First Church in the years of Dr. T. P. Haley's ministry, and young Burris was a member of the Sunday school class from which Linwood Church eventually grew. He came to Linwood Church from the presidency of Transylvania College at Lexington, Ky., ten years ago, taking the church from the pastoral hand of Dr. Haley, who still continued as pastor-emeritus until the time of his death. I am inclined to think that the Jenkins ministry in Kansas City is enhanced rather than weakened by his family rootage in the place. It relates him vitally to all activities of public welfare. He owns a valuable piece

of down-town property. He is therefore included naturally by business men in all movements for city progress. There are no civic clubs of any importance that he does not belong to. His life is identified with Kansas City affairs in a way that is quite impossible to the "bird of passage" sort of preacher. He is continually speaking at club gatherings, sharing the problems of moral and commercial life with the best citizenship of the community. All this invests his Christian leadership with peculiar sympathy and authority.

And the community responds to his leadership. I do not know of any city in the land where a preacher commands more completely the heavy-weight intelligence and resources of his community in a more signal way than does Dr. Jenkins in Kansas City. His congregations are preponderatingly masculine. There was scarcely ever a Sunday service for several years before he went to Europe last spring when scores and often hundreds were not turned away from the doors of an already crowded church. Since his return from the front the members of the church are complaining (?) that they cannot get in because the house is filled by the public.

I am deeply interested in such a ministry as this. Who of us is not? It has its weaknesses and temptations, I know. Crowds and pulpit popularity are often a delusion and a snare. There is danger to a church and, more than all, there is an awful danger to the preacher who enjoys them. There is a constant temptation to mistake the clamor of successful publicity for the advent of the kingdom whose coming our Lord taught us to expect without observation. The preacher is in danger of being lured away from real preaching into that execrable lecture habit learned on chautauqua and lyceum platforms. I run no risk of being misunderstood in saying these things in this convention. For I have a profound conviction as to the essentially spiritual character of this great popular ministry of Dr. Jenkins, and I am sure I can read in him the signs of a profound enrichment of his own spiritual life as the result of his experiences at the front. When once the first public demand for a reporter's description of what he saw has been satisfied, I predict that his ministry will take a curve more pronouncedly than ever before in the direction of the inner spiritual life which it is the essential task of Christ's preacher to interpret.

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Since writing the foregoing I have spent a half day with Dr. Jenkins' recent book, "The Man in the Street and Religion." I read it last summer and have purposely deferred an appraisal of it until I might really hear its author. On re-reading its chapters I am more than ever impressed with the great message it carries, and filled with confidence for the greatening of his ministry at Linwood Church. The book is vibrant with moral feeling. Its chapters, though not sermons nor homiletically constructed, were born, I suspect, in the pulpit. There is a certain rhythm of eloquence about them and a kind of "man to man" quality which makes you feel that these essays were originally speeches, or at least were produced in conversations rather than in the quiet of literary meditation. And I like that forthright quality in them. The author makes you feel that he knows the plain mind, the mind of the man in the street who is uncorrupted by the often un-

real problems of theology, who looks at life with just common sense and whose emotions have to do with very concrete matters of home and labor and neighbors and flowers and pleasures and success and the sorrows of illness and disappointment and the mystery of death. With this man Dr. Jenkins loves to deal in his preaching, and with him he deals in this book.

The basic thesis of the book is the author's conviction that this unecclesiastical, untheological man is nevertheless essentially religious, and the great task of church and preacher is to interpret to him the religion he already has, to purify and enrich it with the personal touch of Christ and to connect it dynamically with the moral life. In this Dr. Jenkins is following the thesis of Auguste Sabatier that man is incurably religious, and of Professor Ames which he works out in the chapter on "Non-religious Persons" in his book, "The Psychology of Religious Experience." Something expansive gets into the soul of a reader of a book like this of Dr. Jenkins. It is so wholesomely optimistic about human nature; it makes religion so much more untechnical a thing than the theologians have made it; it so liberates the mind from that sense of being smothered under the mass of unmeaning but, for most church people, unescapable concepts and dogmas, and it gives such a normal sort of reality to the great things that Jesus spoke and the greater thing that he was and is that I do not wonder that over 1,200 copies of the book have been purchased in Kansas City alone and that it has had a wide general sale.

It ought to be read in connection with Donald Hankey's "A Student in Arms." Hankey voices the religion of dumb souls, the faith that finds its profession not in words but in an attitude of will and in deeds. Jenkins' book is an exposition of Hankey's text. Both men have the same insight. Both of them caught it from the same Teacher.

CHARLES CLAYTON MORRISON.

## A Prayer

THOU God of nations, be gracious unto us, and to our sons and brothers who go forth to war. Heal the hurt in our hearts; soften the pangs of separation; guide the armies that march against tyranny and cruelty, and bless them with victory and the world with a righteous peace. Teach the nations the folly and waste of war, and hasten the day when they shall forever ground arms, and beat their spears into pruning hooks. May we war only against unrighteousness and sin, and yield to the inspiration of the spirit of Christ, for His Name's sake. Amen.

—Frank G. Tyrrell.

# The Quest of Deathlessness

A Study of "Raymond" and Its Author, Sir Oliver Lodge

By Jenkin Lloyd Jones, in "Unity"

THIS is a book that could not help making a sensation, a book that cannot help leaving something more permanent than sensation, because it is the testimony of a commanding soul. It was born out of the strain and stress of the day. Still more is it a permanent contribution because concerned with the problems of the ages, the quest of saints, seers and sinners of all climes and times.

I said that this book commands respect because of its eminent author who can be introduced no more briefly than by quoting from the "International Who's Who" on my shelf. It says of Sir Oliver Joseph Lodge:

Scientist and educator, born June 12, 1851, Staffordshire, England. One of the great original thinkers of our age; a pioneer of wireless telegraphy; inventor of machinery for dispelling fog; prominent in physical research, with profound faith in the ultimate unity of science and religion. He has done much for the re-birth of religion in the spirit of modern criticism and scientific knowledge.

There is affixed a very short list out of the long list of his books which command attention. These books offer leadership in many of the obscure, remote and difficult departments of chemistry, physics and mathematics. Among the books quoted in this list are: "Life and Matter," a criticism of Haeckel's "Riddle," "School Teaching and School Reform," "Electrons," revised edition of "Pioneers of Science," "The Substance of Faith Allied with Science," "Mathematics for Parents and Teachers" and "Modern Views of Matter."

#### BORN OF THE WAR

I have said that this book is born out of the strain and stress of the hour. These four hundred and more pages are divided into three quite distinct and clearly marked parts. One is entitled the "Normal Portion," covering seventy-nine pages. It gives us a glimpse of a charming young man, a type of the many costly offerings of the nations to the terrible god of war.

Raymond, the son of Sir Oliver and Lady Lodge, was endowed with a splendid inheritance, improved by whatever English university life and ample means could give him. He stood on the threshold of a conspicuous career in his chosen department of engineering. With others he gladly gave himself to the cause of his country and in a few short months he offered his life an unripe sacrifice in the trenches.

#### NORMAL PORTION

This first part is a charming revelation of a clean-minded and pure-hearted youth under the unexpected tuition of the battle line. I am one of those who have been there and know the strain of idleness as well as the strain of work, the loneliness of the overcrowded camp as well as the adequate buoyancy and resiliency of the soul that rises to all conditions with cheerfulness, patience and sweetness. He lies there on the fighting line suffering from violence by guns five miles away. He tells us that he prefers to read any romance rather than anything connected with the war or daily papers. He confesses that there is a kind of thrill in the singing of the bullets, but realizes that what is wanted is not a soldier, but an engineer. He says he might almost enjoy himself were it not for the unpleasant sights that war is ever thrusting upon him. He rejoices in the beautiful scenery, the ample foliage, the noble avenues amid which the camp is located. He witnesses the painful slump of the soldier's mind under the continued stress where everything loses its charm and buoyancy gives way to brooding. He sends home the protests which generals might well receive lest the over drill will not only wear out the officers, but break down the men.

He writes home telling how he likes his father's letters because "He gets right outside of it all and looks at things from above." He says it is very soothing reading. He sends to his mother the assurance that they have picked roses at their mess table every day. He mentions the fiddler in the Royal Artillery as being one of the living elements in the line. He speaks of one unfruitful engagement as "fairly sickening." He believed that if peace should come too suddenly it would drive many men off their heads. "I should love to come home again, but I feel that I have not done my bit in this big scrap. I have not killed a man."

After the end came, his captain, writing to Sir Oliver, spoke of Raymond "as always so very cheerful and willing, hard working and a bright example of what a good soldier ought to be."

#### SUB-NORMAL PORTION

The second part to which is given two hundred pages is called the "Sub-Normal Portion." Here, with the

scientist's skill fully indicated, the critical attitude of the laboratories, Sir Oliver, and his family—wife, two sons and a daughter, test the question as to the survival after death of the beloved Raymond. All the known tests of modern psychical research—mediums, speaking, writing and table tapping—are summoned. Sometimes they meet with "revelments" and sometimes not. Repeated appointments were made with the most eminent and trustworthy mediums in London and Liverpool. They visited the mediums in their offices, who in turn visited the Lodges in their home. A Mr. Myers, a Mrs. Leonard, Katherine Kennedy and Mr. A. Vout Peters are among the mediums. Their names are used as though the reader would be well acquainted with them, though scarcely introduced. One conversant with the elaborate literature of the Society for Psychical Research will doubtless find these names familiar.

A word about the Psychical Research Society of which Sir Oliver Lodge is now the most eminent living member. For over thirty years it has been carrying on "investigations." Its publications include forty painfully elaborate and detailed reports.

#### THE USUAL TESTS

In Raymond's case there were the usual tests of photographs, information given that was unknown to anybody present, and some known only to the family. "Mr. Jackson," a favorite peacock of the family's, the family dog and many other so-called test subjects are offered in evidence. As usual the "control" seemed to run to somebody or some disembodied soul of rather low intelligence. "Feda," the most fluent and fertile control, cannot pronounce the letter "R." She talks of "Yaymond." She says, "S'Oliver" rather than Sir Oliver. It is "Miss Olive" rather than Mrs. Oliver Lodge. She stumbles over three-syllabled words. They have to be spoken with great strain. One of the tests ingeniously introduced to see whether the medium could pronounce it, is the word "Honolulu." She manages to get through it. These tests came for the benefit of the most cultivated minds of England, they were speaking for a graduate of Oxford trained to high literature and fine utterance. These "mediums" seem to confine themselves largely to these outer and lower matters and to find, as I say, expression in imperfect English. This is largely a characteristic of so-



called mediumistic literature. My own acquaintance with this literature has been long, though not intensive. I remember reading in my pioneer days, perhaps sixty years ago, Robert Dale Owen's "Footfalls on the Boundary of Another World." Through all these years I have tried to keep my mind open for "impressions," I am certainly ready for conviction and I now have no disposition to discount the conclusions of Sir Oliver Lodge and others. I can only say that it leaves me still, not a denier, but a firsthand student. Not that I know of any other way to account for the "facts," but the revelation so far brings to me no larger vision, no new "revelation," carries to me no fresh inspiration.

#### MYSTERIOUS AND DEPRESSING

There is much that is mysterious and something not encouraging to me in these "revelations." In these higher realms of intelligence we are told of a restless spirit clamoring so hard for a cigar that one was created for him out of the laboratories of the spirit. We are assured that they have laboratories that can under pressure reproduce the physical necessities of life. We are glad to learn that the withered flowers in "mother's parlor are still fresh and fragrant on the table of the disembodied son." We are glad to be assured by him that he takes no comfort in flowers laid upon graves. He says, "drape not the body with flowers, but let them occupy my room at home and the sitting room." The sincerity of the "control," the difficulty ever to break through even on the lower lines is quite as might be expected according to the logic of these philosophers. There is nothing in it that disproves their argument, it is simply an element that depresses one's conception and defeats perchance the inspirations aimed at.

#### LIFE AND DEATH

In the third part which he calls "Life and Death," this philosopher, this man of science, speaks on his own account. For a hundred and sixteen pages he faces the problems involved with mind and conscience, the communications of mind into mind, suggestion, telepathy, auto-suggestion, thought transference, the questions of spirit and matter and of continuity after death. In this part I feel very much more at home. So far as my own convictions have a right to be expressed, I welcome the arguments and rejoice in the conclusions. Here I find the inspirations that come from the thought of the continuity of life, the thought of immortality. I would hitch this great thought to the potencies which have bloomed in human nature and flowered into the gracious promises of the masters of the ages in all the sciences and in all the arts.

Let Sir Oliver Lodge speak for himself and he speaks, as I believe, with an ever enlarging hope, a growing conviction. Certainly I respect the devout receptivity of the noblest minds of earth and the conclusions toward which the profoundest study seems to be arriving.

Says Sir Oliver:

I am as convinced of continued existence, on the other side of death, as I am of existence here. . . . I shall go further and say that I am reasonably convinced of the existence of grades of being, not only lower in the scale than man but higher also, grades of every order of magnitude from zero to infinity.

He says further:

Christianity has flourished and borne fruit, but for the ills of the world itself it is almost an untried panacea.

The results of high living that should come from this inspiration and these conclusions, he implies, have scarcely yet been touched by the professors of Christianity. He says:

I have been engaged for over forty years in mathematical and physical science, and for more than half that time in exploration into unusual psychical development.

I have at length and quite gradually become convinced, after more than thirty years of study, not only that persistent individual existence is a fact, but that occasional communication across the chasm—with difficulty and under definite conditions—is possible. . . . I call upon the educated, the younger generation to refrain from accepting assertion without severe scrutiny, and above all to keep the open mind.

The Universe is a flux, it is a becoming, it is progress. Evolution is a reality.

There are grades of existence, stretching upward and upward to all eternity; and God Himself, through His agents and messengers, is continually striving and working and planning, so as to bring this creation of His through its preparatory labor and pain, and lead it on to an existence higher and better than anything we have ever known.

In 1913 Sir Oliver Lodge was president of the British Association, which, I suppose, is the highest honor that can come to a man of science, a chair which I believe is offered only once in a lifetime and then by careful selection from the most competent. To call the roll of the presidents of the British Association for the Promotion of Science is to call the roll of the eminent men of science since the organization of that society many years ago.

#### SIR OLIVER ON CONTINUITY

The "President's Address" is looked forward to as the latest, most highly specialized utterance of science for the year, always, of course, on the special line to which the president himself has devoted his ability. Sir Oliver took for the theme of his address at Birmingham in 1913, then

with his mind undisturbed by the personal losses or the agitations of war, what he called the "new word" in physics, "Continuity." This new word he introduces as one with which chemists and all scientists must deal; something more than the indestructibility, with which previous scientists had dealt. This "continuity" of force is something going forever, something everywhere pushing, irresistible and unbroken. A belief in this ultimate continuity he regards as essential to science.

He quotes Bertrand Russell as saying that

The kernel of scientific outlook is the refusal to regard our own desires, tastes, interests as a key to the understanding of the world.

In this lecture he speaks of conservation of matter as the mainmast of Nineteenth Century chemistry.

The electrical theory of matter is the physical discovery of the twentieth century.

Incidentally, he says,

Denial is no more infallible than assertion.

He quotes Tyndall: "I discover in matter the promise and potency of all forms of life."

He says, "We may not know our destiny, but we must have a destiny of some sort."

#### PSYCHIC REGION CAN BE STUDIED

And he says in that lecture to the eminent men of English science that he believes that "the psychic region can be studied and brought under law."

I must say with the utmost brevity, that already the facts examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death. The evidence—nothing new or sensational, but cumulative and demanding prolonged serious study—to my mind goes to prove that discarnate intelligence, under certain conditions, may interact with us on the material side, thus indirectly coming within our scientific ken; and that gradually we may hope to attain some understanding of the nature of a larger, perhaps etherial, existence, and of the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent.

The Universe is a larger thing than we have any conception of, and no one method of search will exhaust its treasures.

Religion has its roots deep in the heart of humanity. . . . We are deaf and blind to the Immanent Grandeur, unless we have insight enough to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God.

A word for myself. After such careful study as I have been able to give, with such open mind as I have been able to bring to the study, I am free to confess that my apprehension of continuity is more profound than my argument. I am a better believer than a disputer. All this outward trellis of "manifestation" and "revelations" I have no disposition to deny. I have no better theory or explanation to offer. I am open to conviction.

#### APPREHENSION BETTER THAN ARGUMENT

But evidently conviction in these directions must be individual. No "proofs" have come to me so satisfying as the old-fashioned "intimations," to use Wordsworth's high word. The inequalities of this life, the waste of force, nay the injustice to the individual in a thwarted and broken career in a universe so well balanced and so economic, leads me to rest in an expectation more satisfying than any "proof." I rest in the thought of an ordered universe, in the confidence that there is a meaning and purpose in life. I believe in the coherence of Nature and in the profound reality of human nature.

Sir Oliver Lodge's book is one more "intimation" that human nature is made for bigger things than this life of force, this world of matter; it is built upon a foundation upon which eternity may build and for which time is inadequate.

Engineers of St. Louis bored through a hundred feet of sediment and more until they reached the solid rock, an adequate foundation upon which to build a bridge, the purpose of which was not to convey market wagons and wheelbarrows, but to bear the weight of trans-continental freights. Thundering trains were to pass over it. The special tests made before it could be accepted from the hands of the engineers, required that the four or more railway tracks which connect Missouri with Illinois should be packed tight from shore to shore with the heaviest locomotives to be found and then with delicate instruments they sought the sag; how much *give* there was to the bridge. It stood the test and is standing the test today.

#### DEPTH OF HUMAN NATURE

So human nature is founded deep beneath the sediment of daily haste and hurry, fathoms below the accumulations of corruption or the babel of human lips. And on that deep foundation I read the promise of growth that reaches beyond the short span of earthly years. Here we have built the basement stories scarcely above the water line. I anticipate the further building, a raising of the superstructure. But do not ask for details, the

"when" and "how," or "where" or "what," or you will scare me off from my confidences. I am never so doubtful of immortality as when I am challenged to give my "evidence" or when another's "evidence" is thrust upon me as conclusive. Who am I to predicate the unknown and to fathom the unfathomed possibilities of soul?

I know that here within my body, all unknown to me, there is going on at the present time a process of assimilation and change in this stomach laboratory that converts the bread and meat I ate for breakfast into red blood flowing steadily into this other laboratory of brain working as unconsciously and as subtly as my stomach. The elaborations of brain are as elusive and unconscious as are the elaborations of kidneys and spleen and lung, so when Mr. Peters or Mrs. Leonard or "Feda," the illiterate "control," come to me with messages how can I know but what this fountain that breeds thought and force and hope may have been tapped somewhere below the line of consciousness, just as science may tap the organs of my body below the line of my physical consciousness and draw forth samples of the product thereof?

#### FAITH'S FUNDAMENTALS

Yes, I am a better believer than debater. Robert Browning, in his great discussion of the question in "La Saisiaz," took five facts for granted: God, soul, earth, heaven, hell; reward and punishment. He says, "At least I believe in soul and I am very sure of God." This is an adequate creed for my need and an adequate foundation for my hope. It is my mission, as I interpret it, to deserve the immortality I cannot prove, to keep on building course after course the structure for which the Eternal in ways I know not of has laid an adequate foundation.

But there are some specific conclusions that are safe to affirm in the face of these "revelations" of the Psychical Research Society, in the face of the guesses of these eager souls, reinforced by phenomena which to me is conclusive.

Whatever there is of future in store for us I, for one, do not ask, and if allowed me would not accept, an immortality by the "skin of my teeth," so to speak. I am not going to swing into immortal life on a text, if the interpretation of the text means that other creatures like myself will miss the immortality or that my immortal bliss is purchased at the cost of another's immortal woe. I do not want a "Christian" immortality. I do not want immortality unless the gates of life are to swing ever toward eternity and to swing open to all striving life to which God has given existence. I do not want a thought of immortality that permits the nurture in my heart

of hatred toward any living thing. If a disembodied spirit means anything, and it does mean much to me, it means an escape from passion and hatred, a release from the physical forces that are based low in the subhuman strata of life. As I have escaped here on earth from the claw and the fang, have risen here in time above much cruelty, until at least at times my life is not dependent upon violence, so in the evergreen fields of the eternal life life must also rise on the wings of thought and love and faith, to a larger life beyond the limitations of wealth and greed, of class and caste and creeds.

I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.

Emerson's great address on immortality has a story which I must give because it is so pertinent. He tells us that there were once engaged in the United States Senate Lewis Cass and Albert Tracy, men of thought and culture, and in the midst of their duties as senators of the United States they were wont to meet often and engage in lengthy converse about the deep things of the soul. Immortality was the favorite theme for their consultation and conversation. Their lines fell apart and for twenty-five years they did not see each other. At last at a great reception in the White House they met again and recognized each other through the glass doors. Gradually they reached each other, clasped hands, shook heartily, looked into one another's eyes. "Any later news, Albert?" "No," said Lewis. "Have you any later light?" said Albert. "No." They shook hands again and separated with no further conversation.

We all stand on the margin of an infinite universe. Let us hope in the silence rather than be lured into the frivolous gabble of superficial disputes. We are on the *borderland*. Let us try to realize what that means!

"The challenge of this crisis is to be Christian."

"A divided church cannot rebuke a divided world."

"We ought to pray around the world every week."

"Nothing counts but God."

"God has a place for you if you will prepare."

"A call made known that I can answer is the divine call of God to me."

"Jesus thought not of religion as a way of thinking, but as a way of living."

"The excusing of Christian ministers from military service is either an insult or a challenge."



# "Comrades in Service"

By Johnson James

WHEN Dr. O. D. Foster, professor of biblical literature at the Chicago Y. M. C. A. College, accepted the invitation to become the religious work director of the Army Y. M. C. A. at Camp Custer, the Michigan cantonment, he was immediately obliged to study the needs of the soldier with rigidly original and independent inquiry.

"It seemed to me, at the very outset," says Dr. Foster, "that evangelistic meetings in themselves alone were not the means of the most permanent good, although I believe in them and promote them. I thought, instead, that some organization which would closely and permanently tie the men up in a sort of fraternity would be preferable to the mere signing of a card without any method of keeping in touch with the man after he leaves the camp."

## THE UNIT OF ORGANIZATION

The outcome of this opinion is the organization known as "Comrades in Service," which is now in active, successful operation at Camp Custer. It is Dr. Foster's own idea, and if experience so far is a good criterion, it is a success.

The unit of organization is the company, for that is the only section of men in the new national army which is sure of remaining intact. The society is being built up in the hope and faith that it will go with the men wherever they go—even to the shell-scarred trenches of France. The members sign the following pledge:

"Having answered the call of my country, recognizing that on me falls the obligation, as a soldier of the American Army, to be the best man possible in the service, and realizing my need of help in meeting this obligation. I hereby pledge myself to an organization, known as "Comrades In Service," to be maintained in the company of which I am a member, for the purpose of enlargement and enrichment of life and character."

## PURPOSES

On the reverse side of the card the plan and purpose of the organization are stated as follows:

"1. To hold meetings at least weekly to further the ideals and aims of the organization.

"2. To conduct Bible classes, promote prayer life and to help the sick, wounded and afflicted of the company.

"3. To cultivate and maintain the highest standard of character—clean in thought, word and deed.

"4. To develop interest in general mental and social culture, clean sports, and to make a high morale secure for the company.

"5. To promote the interest and ideals of the Y. M. C. A. and perpetuate the life and activities of the "Comrades in Service" for the period of the war, regardless of local conditions."

The members of each company organization elect the usual officers, and a "director of activities" in addition. There is a council or executive committee consisting of men put in charge of these several departments of work: Bible study, social, visitation of sick, morale, morals, co-operation, educational, recreational, membership, religious meetings on grounds, church (outside), health, music.

## COMPULSION AND OPTIONAL ACTIVITIES

The first three activities mentioned are compulsory, and all of the company organizations carry them on regularly. The others are optional, and few of the groups as yet carry on all of them. The weekly meetings include social features, and at least a half-hour of Bible study, using E. I. Bosworth's new book for soldiers, "Jesus' Life." A number of the groups have taken responsibility for supplying a whole evening's program at their Y. M. C. A. building, and others have promoted successful pilgrimages to church services in Battle Creek, the whole group attending in a body. Debating teams, quartets, athletic teams, and all the other activities to be expected of a live young men's society are in active operation.

A unique feature which has proved so successful in some of the organizations that Dr. Foster is now promoting it in all, is the election of some man outside the army to be "director of activities." A representative of one of the larger denominations visited at the camp and attended one of these group meetings, and was so enthusiastic about the society that he asked if there was not something he could do to help along. The men responded by electing him to the director's chair, and now he messes with them on the night they meet, attends the meeting, and is a general adviser in every phase of the work. His main job is putting drive and enthusiasm into his group, and he is doing it with great success. The same plan was tried again when a colored

pastor was chosen to be director in one of the colored companies. He too was a pronounced success. Dr. Foster is now busy securing pastors and business men from Battle Creek and its environs to take the same office in all the groups now organized and to be organized. Not a man he has gone after so far has failed to put the job over.

## AN INEXORABLE RULE

There are over 100 companies organized at this writing, with more coming into existence as fast as the Y. M. C. A. secretaries can promote them. There is one inexorable rule—not to leave a group until it is thoroughly on its feet and going strong. Haste is not one of the factors in bringing the "Comrades In Service" into being. The groups start with a varying strength of membership ranging from eight to 110. The group of 110 elected their captain president, a lieutenant vice-president, and a sergeant second vice-president. All willingly accepted.

The officers in camp, in fact, as in all activities of the Army Y. M. C. A. are all co-operating willingly. As can be readily seen, a man's creed has nothing to do with his eligibility for membership, and practically every sect and denomination on the face of the earth is represented in various groups. A majority of the members who joined at the first call were Christian men, although there were many who were not.

The "Comrades In Service" plan supplies satisfaction for the gang and club instinct in every man and the meetings are a pleasant relief from camp routine. The meetings are attractive socially, and the Bible study is always in the hands of a capable man—some former religious worker, volunteer or otherwise, generally secured from the ranks.

## "KEEPING THE MEN GOING"

A company of drafted men, as can be readily seen, includes representatives from a large number of professions and businesses, and it is rare indeed not to find an experienced and able man to head every one of the departments listed above. The membership committee is constantly on the job to recruit new talent, but signing the pledge and *living up to it* are absolutely insisted on. The Bible class leaders attend a normal school for Bible teaching each week at the Y. M. C. A. buildings, while the presidents meet Dr. Foster weekly for consultation and plans. The directing laymen and pastors from



town will also meet weekly. The object of their meeting will be prayer and plans for the improvement of the groups under their charge.

"Our constant effort is not only to get the men in motion but to keep

them going," says Dr. Foster. "Companies shipped south are continuing their work, and we expect that it will spread by that means if no other. It supplies a real need in a real way, judging by our experience, and every

one of my assistant religious work directors comes to every conference with me full of enthusiasm as to the effect of the "*Comrades In Service*" on the morale and the moral atmosphere of the organized companies."

## Church and Labor Cooperating

By Charles Stelzle

THERE may be points of difference between the Church and Labor as to specific aims and methods, but there are enough points of agreement and a sufficient number of fundamental principles for which both stand to warrant Church and Labor in uniting for the purpose of carrying out a common program.

Church and Labor should be sympathetic one toward the other, first, because of their common mistakes. Both organizations have been controlled by men and women who were very human and therefore fallible. There are still occasions when criticism one of the other is justifiable. But this criticism should be sympathetic, because it will no doubt be discovered that the critic has been guilty of the same offense—at least in principle.

### SAVING SOCIETY

Church and Labor may cooperate because they both believe in the salvation of society, although they may not agree in every particular as to how this salvation is to be accomplished. No one can successfully deny that the influence of the Church has extended infinitely beyond the comparatively narrow limits of its own institutions and organizations. A city without a church would present a hopeless situation. The unconscious influence of Christianity cannot be measured. The principles of the Church have so permeated society that the great mass of men have come to accept them as a matter of course. But even more significant is the positive influence of the Church upon society. However ineffective it may be in some respects, the Church may well be proud of its history in the matter of social reform. The labor movement, if it counts for anything at all, must be considered as a social movement. In a very important sense, the individual is absolutely lost in it. There is no term that is more frequently employed to express the significance of this movement than "the solidarity of the working-class."

Church and Labor may co-operate because they both believe in the emancipation of the individual. They both demand that a man shall rise and be counted as one. There was a time

when nothing was quite so cheap as human life. Even today many large employers of labor consider it cheaper to run the risk of killing their employees and paying the slight indemnity than to go to the expense of introducing safety appliances. Labor has long been fighting for the recognition of the value of the individual human life. It has insisted that a man is of more value than a machine. The ancient philosophers declared that a purchased slave is better than a hired one, and in accordance with this principle, they compelled half the world to live behind prison bars. They insisted that the workingman has no soul. Then came Jesus Christ. He showed the world how highly God values the individual. And the Church has ever since advocated this principle.

### THE HUMAN BODY SACRED.

Church and Labor may co-operate because they both believe in the care of the human body. It would not be very difficult to produce proof texts from scripture in order to indicate that the Bible teaches this doctrine. "Ye

are the temples of the Holy Ghost" was the statement of the New Testament writer when he argued for bodily cleanliness. Labor is trying to secure higher wages and shorter hours in order that living conditions may be improved. In such matters as sanitary reform in tenement-houses and factories, in the securing of suitable social and recreative centers for the people, and in every other particular that influences the physical conditions of the masses, Church and Labor may present a united front.

Church and Labor may co-operate because they are both aiming at the development of the human soul. One takes it for granted that the Church's work is soul development. It must not be assumed, however, that the labor movement is simply a bread-and-butter question. It is more than that, and always has been. The trade unions have not only raised the standard of living; they have not only improved the morale of the workers; they have also given them aspirations and ideals which are influencing the soul life of the masses.

### The City of God

NOT in the wind-hushed isles and gardens Elysian,  
Not on the snow-pure peaks forever untrod,  
Not with the timeless stars,—is the prophet-vision  
Of the ultimate dwelling of God.

Lo, a City, a City,—behold in its center  
Justice throned in light exceeding the sun;  
Nothing unclean or that maketh a lie shall enter  
The home of the Righteous One.

Only a nation of conquerors ever may win it;  
Its streets shall be filled with the shouting of children  
at play,  
The peoples of earth shall gather their treasures within it  
And laugh in the light of its day.

Age by age shall toil in the night, disdaining  
Peril and pain for hope of its distant gleam;  
Life by life shall the laborers pay in attaining  
The gray world's desperate dream.

Thus shall we build it,—the crown of His ended creations,  
Stone by stone of our hunger and faith and love—  
A city of cities, a city of mighty nations,  
And God the ruler thereof.—*Anna Louise Strong.*

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Lutherans for Patriotism and Unity

Three bodies of Lutherans, which have somewhat over one-half of the Lutheran members of the United States in their membership, are proposing union. They are the General Council, the Augustana Synod (Swedish), and the United Synod of the South. The General Council met in Philadelphia and voted heartily in favor of the union. The new organization would be called the United Lutheran Church of North America. The Lutherans also adopted loyal patriotic resolutions.

## Are Laymen Strong for Union?

Dr. E. B. Sanford has just published a comprehensive history of the Federal Council of Churches of Christ in America and he dissents from the common idea that ministers are less eager for union than the laymen. In his book, he traces the growth of the unity idea in recent times.

## Against Race Prejudice

Dr. Edward A. Steiner spoke recently before the federated churches of Cleveland and he delivered a strong denunciation of the spirit of race prejudice in America. Dr. Steiner especially deprecated the lynching of negroes in America. The federation exhibited a map of the different races and their location in Cleveland. Less than one-third of the people of Cleveland are Americans of the older stock.

## Object to Cigarettes

There is a strong anti-tobacco movement in the Presbyterian denomination and a presbytery in Minnesota recently published the statement that there were no tobacco users among its members. The synod of Colorado has recently passed resolutions condemning the solicitation of funds with which to purchase cigarettes for the soldiers.

## Armenian Pastor Goes on Pilgrimage

Rev. M. G. Papazian, of the Pilgrim Armenian Congregational church of Fresno, Cal., has been given to the Armenian cause by his church and will tour the continent

under the auspices of the American Relief Committee in New York. The Fresno church made a generous offering to the cause before its pastor set out.

## Epworth League President to Rest

Dr. W. F. Sheridan, general secretary of the Epworth League movement, has been given a vacation for a season by his Board of Control. The Board appointed the Rev. Charles E. Guthrie, D.D., of the Richmond Avenue Church, Buffalo, as assistant secretary for the time. Dr. Guthrie will take charge immediately, while Dr. Sheridan will remain at his home in Evanston until after the holidays, when he will go to Florida. The Rev. Stewart White, a recent graduate of Garrett Biblical Institute, is field secretary.

## Y. W. C. A. Wants Money

The Young Women's Christian Association has adopted an aggressive war program and is asking the public for four million dollars to put it through. One million of the amount will be spent in Europe. The Association hopes to provide quarters for women relatives of the soldiers visiting the camps. Seventy secretaries are at work at the present moment in thirty-nine centers. Seven women are needed in Russia and two have gone. Three workers have gone to France and six more are on the way. Four more are soon to sail for work in Britain.

## Mexican Mission in Chicago

The Board of Church Extension of the Chicago presbytery will shortly open a mission for Mexicans on the west side near the Jefferson Park Presbyterian church. The former home of Billy Sunday will be used as a boarding house for these people. A cook and a missionary will live in the house and religious as well as humanitarian work will be done. This is the only mission for Spanish-speaking people in the city.

## Work in Public Institutions

Roman priests are stationed in all the large public institutions of Chicago, but for many years there was no Protestant influence in these

places. In recent times, the Christian Endeavorers have supported Rev. W. E. Donaldson in the Cook County Hospital. Similar work is being done in the Oak Forest Infirmary, the Eye and Ear Infirmary and the Municipal Tuberculosis Hospital.

## Bill-Posters Make Offer

Business men have the feeling that the church is not up-to-date in its publicity program. The National Bill-Posters' Association of America has voted to paste up free on every bill-board of sufficient size in the United States a twenty-four-sheet poster counseling people to go to church, provided the church people will finance the printing. So far the churches have had no one to voice a response to this generous offer.

## Will Circulate Dr. Speer's Tract

The Layman Company of Chicago publishes and gives away Christian literature and it has recently printed a tract by Dr. Robert E. Speer on proportionate giving. Dr. Speer pleads for a giving more adequate to the needs of the time.

## Missions Not Hurt By War

At a great mass meeting of 500 leading Presbyterian men and women held recently at the Hotel Belvidere, Baltimore, it was asserted by missionaries, fresh from many fields that the war has not checked the giving of either men or money to missions. It was stated that England gave more for missions in 1916 than at any time before the war. It was asserted by Mr. F. G. Coan of Persia that besides being a stimulus to missions the war has "blasted the hope of Islam as a political power and as a world-religion." J. H. Nichol of Syria predicted a new democracy for Syria and Turkey.

## Scotch Presbyterians Are Missionary

The General Assembly of the Church of Scotland was greatly encouraged by the report made on their foreign missionary work for the past year. A year ago the board was \$25,000 in debt but this year the debt is entirely cleared away.

# Social Interpretations

By ALVA W. TAYLOR

## Lloyd George's Shirt-Sleeve Statesmanship

**L**LOYD GEORGE'S Paris speech startled the staid old type statesmen of England. Ex-Premier Asquith, ever the astute and capable political manager, used to the arts of political peace and a master in composing differences and proceeding by methods of conciliation, was astonished and used grave tones of warning lest the great war Premier had turned iconoclast and was about to break some sacred British traditions. But all the world knows that Lloyd-George was right, because the issues show it. With their tremendous preponderance of power the Allies are not yet a fighting unit; their machine is not yet coordinated—in fact, it is not yet a machine but several of them, each fighting in its own way largely against the tremendous fighting machine of the enemy. On the only front where there is an attempt to weld together forces from all the Allies there is comparatively little war at all, i. e., the Balkan front. Italy is rolled back because she had strung her line out in a great rainbow toward all the territory she desires instead of ranging a close-formed fighting front for an invasion of Austria. Russia pushed into Galicia for the territory she desired to hold when the peace conference met, and Germany crumpled her up. Rumania made a vigorous stab at Austrian lands she wished to claim as her right and was turned into another Belgium by the Kaiser's big steel machine. England has taken pains to conquer all of Germany's colonies, though nothing at all was added to the strategy of war thereby, and she flung vast forces out to protect her colonies in Egypt and Asia because there was to be a redivision of colonial spoils at the close of the war. Thus each nation has fought for herself all too much, while the Central Allies have fought as one great machine with one controlling mind and one consuming purpose. The French have valiantly held their long line and the English their short one in Flanders; the average Frenchman is frankly dissatisfied with this timidity of Britain and now England gives assurance that her line in Flanders will be lengthened and the French given some relief. The Kaiser need not take his "subjects" into his plans, but a democracy, as Premier Painleve said, at the same table with Lloyd George, cannot use the brutal discipline of a Kaiser, but must appeal to public opinion and rely upon common

counsel. Lloyd George's shirt sleeve statesmanship reveals him as the same doughty fighting prophet he was before the war, and while the old style secret council and nationalistic statesmen and publicists may raise a storm, his councils will win because they are right.

\* \* \*

## Uncle Sam to Furnish the War Its Soul

Another thing the British Premier and those who agree with him are pointing out is that America will furnish the war its great hammer to strike the last blow and that she will furnish something even more valuable, and that is a real soul for the enterprise. Uncle Sam enters without desire for territory and thus has no frontiers to conquer or colonies to add to his domain and no cards to play that his hand may be full at the peace conference. The very loftiness of his enterprise will enable him to demand, once his armies are in the field, that all nationalistic aims be laid aside and the great Allied forces be welded together as the Germanic armies are and that they fight as one to end the war and to put an end to all war and without reference to national advantage or colonies or frontiers. He will lead in the war councils and he will come at last to dominate in the political and diplomatic councils, and his demand will be that everything be forgotten except defeating the enemy and ending Prussianism forever; then he will ask that all questions of territory, frontiers and national rearrangements be settled in the peace conference on the basis of future security and peace and without reference to spoils of war or any privileges that belong to might. It may prove a boon of undying benefit to the world if America is compelled to make a great sacrifice and furnish the commandership, the fighting force and the ideals for both the last blow and the terms of peace simply because hers is a magnificent crusade for everlasting peace and she has had no part in the historic European struggle for national advantage. Lloyd George boldly said there had been "timidities and susceptibilities" that prevented co-operation and delayed the end. What must our American critics who declared it was disloyalty for an American to say this now think of the British fighting premier? A democracy fights best when it uses the tools of democracy and one of these tools is a frank expression of public opinion on fundamentals and principles, the tech-

nical conduct of the battle being left in the hands of the experts.

\* \* \*

## The Next Big Victory

Uncle Sam has put the last rivet in the economic battle line by making the embargo effective and John Bull seems to have sealed the fate of the submarine warfare with his swift little destroyers. In these two things the Germans have been dealt greater blows than Haig has dealt them. The next big victory will be a consolidation of forces among the Allies that will make them move as one army instead of as a half-dozen; with this the strategic advantage will pass to the Allies. Lloyd George is the prophet of the change and he has done well even though it should cost him the Premiership. Woodrow Wilson will be the arbiter of the new order when America's fighting force is powerful enough to allow him to speak by right of military necessity. America will have no choice of front except that she be placed where the enterprise most demands; she will then have a right to demand that all other armies fight in the same spirit and under the same plans. She will have no purpose to serve except that victory come in the most rapid manner and at the least expense of human life and treasure; she will demand that all other forces be placed according to the same rule. She will have no victories to win except that of ending Prussianism and establishing democracy; she will demand that her Allies have no other. The Allies have had one aspiration with many minor claims; Uncle Sam has no minor claims and he will lead his Allies from their small deities to a one-ness of soul that will bring victory over self as well as over the enemy.

"Jesus did not say 'Blessed are the peaceful.' He loved the truth enough to die for it. He said, 'Blessed are the peace-makers.'"

"In the foreign field we, as a people, are responsible for 23,000,000 souls, and now have only one missionary to every 123,000 of them."

"The hands that bleed are the hands that lead. The life that is not sacrificial is satanic."

"If we talk big for Jehovah, we must act big, too; for the world remembers what you do, but soon forgets what you say."



# The Sunday School

## Civic Construction

The Lesson in Today's Life\*

By CHARLES H. SWIFT

THE story of the building of the walls of Jerusalem is a story of civic interest and pride. The great work of reconstruction so nobly accomplished by the leadership of Nehemiah involved all the obstacles and hindrances characteristic of modern constructive enterprises. The practical nature of this master builder caused him to first encircle the city under the darkness of the night because of the involved danger, and personally study the problem at hand. Having acquainted himself with the job and being overwhelmingly impressed with its vast importance for the protection of the citizens, he immediately enlisted the sympathy and enthusiasm of the people in this necessary piece of public improvement.

Hardly had the work been suggested to the populace when the news reached the ears of all the people round about. Already jealousy and hatred were lurking in the hearts of the Samaritans because they were refused permission to assist in the rebuilding of the temple. Now Sanballat and others, because of this destructive frame of mind, began to scorn and plot against the Jews. Such plotting always gives birth to misrepresentations and even to malicious lies. Forces heretofore hostile now united in opposition to the constructive policy of Nehemiah. In all civic reform there is the same story. He who dares venture out upon some needed work of reconstruction will find a host of jealous opposers who will use every means possible to hinder and destroy. Alien forces will often unite to check progress. While this prevails in actual city building, it is much more common in the moral construction of a people.

\* \* \*

Two factors made the work of this master mind a success. It is said that "the people had a mind to work." The task was one which all, except a few sensitive nobles from Tekoa, willingly assumed as their own. They were impressed with the importance and need of the work. They were deeply conscious of their own personal responsibility toward this com-

mon need. This made it comparatively easy for Nehemiah to command them. The division of labor which was adopted and the principle of having each workman build the wall nearest his home give evidence of good generalship and accounts largely for the success of the enterprise. But the big thing in all reform or work of civic construction is to so arouse public opinion as to create a sensitive conscience which will compel the people to become very anxious to assist in the proposed plan. The sin of the masses today is the sin of indifference toward civic construction. Sometimes the need is keenly realized, but to enter into the necessary work is somewhat repulsive. It isn't always the activity of the bad men in the community which causes the trouble, but the inactivity of the good men.

The other factor which made it possible for Nehemiah to accomplish this great task was the spirit of prayer. The leader himself was moved by the spirit of God when he first was moved by the need of reconstructing the walls. Then, when the opposition seemed to threaten the progress of the work, all prayed unto God. It is to be observed, however, that while they prayed they set a watch against the enemy. How significant a situation when we recall the words of Jesus to the three disciples: "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." It must have been an impressive scene as these public spirited citizens labored on the one job. While they worked, they were ever watchful of the enemy, the bugler ready at a moment's notice to sound the alarm of an attack, each workman girded with his sword, while those upon the walls wrought with one hand carrying their sword in the other. It must have been inspiring to see the giant figure of Nehemiah moving among them with words of encouragement and cheer. Much more impressive was the fact that they worked day and night in toil and vigilance until the work of reconstruction was accomplished. Prayer of this type always brings success.

Such a narrative should lend encouragement to those whose vision of civic construction would lead them

out into difficult and perplexing tasks. It should inspire faith and zeal to overcome deadening discouragement and discontent. It should provoke the church to a new activity in social and industrial reforms—walls of protection around the citizens who become the prey of selfish greed and lawless ambition. Unceasingly should the religious forces grapple with the urgent civic problems, prayerfully and skilfully remaining on the job until every gap is filled and the walls of righteousness are completed. All constructive work in civic reform, to be successful, must begin with education. The great foe to progress is ignorance. An enlightened citizenship is the first essential. Next comes the necessity of enlisting the citizens in some definite program, a task so often wrought with many obstacles and difficulties. Then comes the actual work of legislative and executive requirement. Underlying it all must be the indomitable will to achieve, motivated by the love to serve.

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\*This article is based upon the International Uniform Lesson for December 2, "Nehemiah Rebuilds the Wall of Jerusalem." Scripture, Nehemiah 4.



## Some Recent Books



**THE MODERN LIBRARY.** It is a matter of wonder how these little books can be sold at the price listed. Paper and print are excellent, and the cover is of limp leather, and the books are hand-bound. The library includes such works as the plays of Maeterlinck, Kipling's "Soldiers Three," Stevenson's "Treasure Island," Anatole France's "The Red Lily," Strindberg's "Married," Dostoyevsky's "Poor People," Ibsen's "Plays," Schopenhauer's "Studies in Pessimism," Wells' "War in the Air," and others. The volumes sell at 60 cts. net. (Boni & Liveright, New York.)

**THE SPELL OF CHINA.** By Archie Bell. This is the latest volume of the very attractive "Spell Series" of travel books published by the Page Company, Boston. As examples of artistic book-making they are not often excelled. There are numerous colored plates and reproductions of drawings and photographs. Those who have read Mr. Bell's "Spell of the Holy Land" will be eager to read his latest production. (\$2.50 net.)

**OUR BACKDOOR NEIGHBORS.** By Frank C. Pellett. The author knows the life of the birds and animals of our "backyards," and tells us many secrets of their interesting existence which we did not know. Many helpful illustrations give life to the story. (Abingdon Press, New York. \$1.50 net.)

**A LITTLE BOOK OF OLD-TIME VERSE.** Those who care simply for poetry, not demanding the unusual and outlandish tricks of the so-called modern realism, will enjoy this little collection. Among the classics represented are such poets as Sir Philip Sidney, Thomas Campion, Shakespeare, Ben Jonson and Robert Herrick, with the more modern Browning, Burns, Coleridge, Byron, Emerson, Whittier and Longfellow, and among present day writers are found Alfred Noyes, Butler Yeats, Arthur Symonds and others. This is a beautiful piece of work from the printer's and binder's viewpoint and would make an ideal gift to one who loves poetry. (P. F. Volland Co., Chicago.)

**GRENSTONE POEMS.** By Witter Bynner. Mr. Bynner is an artist and he also has the poetic passion. His work is not simply perfectly done; it is soulfully done. There is a more or less definite plan in the group of "Grenstone Poems," with a poet and his love as the central theme. There is no finer lyricist among present day writers in America than Witter Bynner. (Frederick A. Stokes Company, New York. \$1.35 net.)

**WHITMAN'S POEMS.** Back of much of the modern poetry of power is Walt Whitman, the great poet of democracy. His art may be doubted in some cases, but the urge of his spirit in the literary life of today is a notable phenomenon. This is a most attractive volume, being well printed and bound in leather. It is a perfect gift for admirers of Whitman and his work. (T. Y. Crowell Co., New York.)

**A TREASURY OF WAR POETRY.** Edited by George Herbert Clark. Anthologies of war verse are becoming numerous, but no volume of this sort issued reveals wider knowledge of the field and greater care in selection of poems used than this little book by the Professor of English in the University of Tennessee. An especially valuable feature is the appendix of "Occasional Notes," which presents facts concerning most of the poets represented in the volume. Among the writers included are Kipling, Masfield, Thomas Hardy, Conan Doyle, Alfred Noyes, John Galsworthy, Robert Bridges, Henry van Dyke, Rupert Brooke, Alan Seeger and Vachel Lindsay. (Houghton Mifflin Co., Boston. \$1.25 net.)

**LIFE OF TOLSTOI.** By Nathan Haskell Dole. The value of this biography may be estimated from the following statement of the son of the great Russian: "I have been amazed at the extent of the author's information, and especially pleased with his skilful selection of material. It is a great addition to the literature relating to my Father." At this time of revolution in Russia the book is especially to be commended for its value. (T. Y. Crowell & Co., New York. \$1.)

**AMERICAN PRESIDENTS: Their Individualities and Their Contributions to American Progress.** By Thos. F. Moran, of Purdue University. Graphic portraits of the Presidents, with studies of their administrations. "Really a rapid survey of the leading facts of American history, as viewed from the White House." (T. Y. Crowell Company, New York. 75c net.)

**THE MODERNS.** By John Freeman. A group of essays in literary criticism. Nine of the writers who have shaped modern life are here treated sympathetically by the essayist. The authors

*Any of the books reviewed here, or any other books, may be secured from the Disciples Publication Society, 700 E. 40th street, Chicago.*

reviewed are Bernard Shaw, H. G. Wells, Thomas Hardy, Maurice Maeterlinck, Henry James, Joseph Conrad, Coventry Patmore, Francis Thompson and Robert Bridges. For one who wishes to become acquainted with these leaders of thought no better book is available. (T. Y. Crowell Company, New York. \$1.75 net.)

**THE PROPHETS AND THE WAR.** By Charles C. Albertson. Dr. Albertson tries to find in the present welter of blood a Force for Righteousness that gives promise of an end of the war which shall be more like the coming of the Kingdom of God than like the breakdown of civilization. He is an optimist with reasons. (Meridian Press, New York. \$1 net.)

**AS HIS MOTHER SAW HIM.** By Charlotte E. Gray. A beautiful picture of the Nazareth home and of Mary as a innocent girl, as an exultant woman and as a heavily burdened sufferer after the great tragedy—but which made the stronger and truer by her experience. (American Tract Society, New York. \$1 net.)

**SCOTTY KID.** The life story of a hobo and criminal who was transformed into "Brother Tommy," Christian and evangelist. A new chapter in the modern Acts of the Apostles which have been so well described by Harold Begbie, P. C. Macfarlane and others. It is a book to raise one's faith in the possibilities of our poor humanity. (Abingdon Press, New York, \$1 net.)

**ANNA COOPE, SKY PILOT OF THE SAN BLAS INDIANS.** An autobiography. Here is home mission literature that really stirs. We would commend it especially to C. W. B. M. organizations and young people's mission circles. (America Tract Society, New York. \$1.25 net.)

**HOW TO GET WHAT YOU WANT.** By Orison Swett Marden. An inspirational book telling the secrets of efficiency in life and in business. How to cure discouragement; how to attract prosperity; playing the glad game; our partnership with God—these are a few of the themes discussed. Anything that comes from Mr. Marden's pen helps forward. (T. Y. Crowell Company, New York. \$1.25 net.)

**THE BOYS BOOK OF SCOUTS.** By Percy K. Fitzhugh. One of the most attractive books of biography for the young published in recent years. Tells graphically the stories of such worthy heroes as Davy Crockett, Sam Houston, Kit Carson, Buffalo Bill, Daniel Boone, Lewis and Clark and a dozen others. The perfect gift for the American boy. (T. Y. Crowell Company, New York. \$1.25 net.)



## Disciples Table Talk

### W. S. Lockhart Resigns at South Houston, Texas

W. S. Lockhart of the church at South Houston and Superintendent of Municipal Entertainments of that city, has resigned to accept the position of Executive Secretary of the Federal Council of Churches, and will be located at 1116 Inter-Southern Building, Louisville, Ky.

### Chickasha, Okla., Church Keeps Open House for Soldiers

The congregation at Chickasha, Okla., led by the pastor, Byron Hester, has thrown open its doors to the visiting soldier boys of Fort Sill. The young people of the town, under the supervision of the older ones, will provide music, light refreshments, informal programs and all 'round good times for the lads in khaki. A permanent committee is in charge of this new phase of work, which will be promoted as a regular feature of the church activities.

### Celebrating at Atlanta, Ill.

On November 11, the Atlanta, Ill., church celebrated the fourth anniversary of the dedication of its modern church plant, which cost over \$30,000. Seven years ago the present pastor, R. H. Newton, began his work on this same day of the year. The building secretary, M. E. Stroud, reported at the meeting of celebration that practically all pledges made four years ago toward the new building had been paid and the last note had been cancelled. Furthermore, every small debt against the church is now wiped out and there is a good balance in the treasury. The cancelled notes were burned in the presence of the congregation amid great rejoicing. The anniversary sermon was preached by John W. Marshall, who, with Miss Elsie Roth as leader of song, has been assisting the pastor in a series of revival services. A basket dinner was enjoyed at the noon hour. During the day steps were taken to organize a young people's society. Miss Leta Davis, of Bloomington, spoke to the young people and twenty-one signed the pledge. A large audience listened to Mr. Marshall's message at the close of the all-day meeting. He spoke on the subject, "Christianity's Next Task."

### R. W. Gentry Receives Call to Walla Walla, Wash.

R. W. Gentry, pastor at Winfield, Kan., has received a call to First church, Walla Walla, Wash. This church is one of the strongest in the Inland Empire and has a building costing \$80,000. Mr. Gentry is now in the midst of a debt-raising campaign which will free the Winfield church from an obligation which has been hampering the work there since the erection of the building. The debt

will soon be raised, and there will be money left in the treasury for other purposes. Because of this fact, together with the loyalty and enthusiasm of the Winfield congregation, Mr. Gentry will probably not heed the call to the West.

### Chicago Disciples Dedicate New Church.

The Morgan Park Church of Christ, Chicago, was dedicated on last Sunday by C. G. Kindred, of the Englewood church. Mr. Kindred preached the dedicatory sermon at 11 o'clock and the dedicatory ceremony was held at 3. In the evening there was held an evangelistic service. This church was organized four years ago, services being held in Blake Hall of the Morgan Park Military Academy. Kirby Page, now secretary to Sherwood Eddy, served as pastor before the coming of the present leader, Ben C. Crow. The new building, which cost \$15,000, was formerly a Methodist church, but it has now been remodeled at great expense.

### Dr. C. M. Sharpe in Texas

Dr. Charles M. Sharpe, of the Disciples Divinity House, Chicago, has been spending several weeks in Texas in the interest of the school. He preached one Sunday at Dallas, and delivered an address the same week before the Texas Christian University students. He also addressed the weekly meeting of the Dallas Pastors' Association.

\* \* \*

—During H. A. Van Winkle's first year at Oakland, Cal., First church, there has been a gain in membership of 42¼ per cent, with a gain equally as great in the financial income for running expenses. Mr. Van Winkle has held two or three services recently for the soldiers at the Presidio, in San Francisco. There is a strong Christian Endeavor organization at Oakland, with about seventy-five persons present on the average.

—Harry Munro, Bible school missionary to Alaska, who has been in California since the destruction of the little church recently erected at Seward, in the northern country, has returned to his work there. Miss Hazel Lewis, of the A. C. M. S. Bible school department, remarks: "Nothing has ever strengthened my faith quite so much as Harry Munro's return to Alaska."

—LeRoy Roach, who has been leading the work at the South Side Church, Tuscola, Ill., has resigned, with a view to completing his education.

—M. E. Chatley, who served the church at Rock Island, Ill., for almost five years, but who recently resigned to accept the pastorate at Ashtabula, O., began his new task October 18. Large audiences are reported at all services and the work is said to have

great promise. There was one accession to the church on a recent Sunday, by confession of faith. The Bible school averages 325 in attendance. There are large adult classes taught by F. C. Bail, Dr. J. H. Linsley and Mr. Chatley. The C. W. B. M. organization has over a hundred members and there is also a flourishing Young Ladies' Circle, and a "Triangle Club" and "Mission Band." Mr. Chatley has begun a series of Sunday evening sermons on "Ideals." He is considering "The Ideal Young Woman," "The Ideal Young Man," "The Ideal Wife," "The Ideal Husband," and "The Ideal Home."

—It has been rumored that C. S. Medbury has resigned from University Place church of Des Moines, but the rumor is being vigorously denied by the official board of the church. Mr. Medbury has served this congregation for fourteen years.

—T. B. Larimore of Nashville, Tenn., said to be the oldest active preacher in the country (Is he?) recently held an evangelistic meeting at First church, Dallas, Tex. For more than fifty years he has been engaged in the ministry. For the last several years he has served as president of Mars Hill College, Nashville.

—On next Sunday Bishop Charles D. Williams, of St. Paul's Cathedral, Detroit, will be the University Preacher at the University of Chicago. Bishop Francis J. McConnell, of Denver, Colo., will speak there on the first two Sundays of December.

—The men's class of the church at Fairbury, Neb., devoted the session of November 4 to a consideration of the Y. M. C. A. war work, and especially to reports of Burris A. Jenkins' address given at Beatrice, Neb., on the evening before. A good number of the men of the class heard Dr. Jenkins' appeal for support for the Y. M. C. A. in its campaign for money raising.

—P. Y. Pendleton, pastor at Second church, Cedar Rapids, Ia., has been holding his own meeting, being assisted in the singing by Professor Sturgis. There had been nine accessions to the membership at last report.

—J. E. Wolfe has resigned at Monroe Street Church, Chicago.

—M. A. Cossaboom, of Corydon, Ind., has accepted the work at Central church, Gary, Ind., and will begin his service there December 1.

—Next Sunday is Home Mission Day for the Bible schools of the brotherhood, and the exercise provided by the American Society for use on that day is the most attractive exercise ever offered the schools for this day of special celebration. It combines the elements of thanksgiving, patriotism and home missionary service. The name of the exercise is "Bible School Work for Early Americans."

—The fourth annual visitation of Central church congregation, Jacksonville, Ill., was carried successfully

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through on November 8, under the leadership of the pastor, M. L. Pontius. One hundred members by twos visited every member of the congregation, leaving a card containing regular church announcements and also the subjects of the series of sermons Mr. Pontius will preach during the winter months. This series contains some very attractive titles and they indicate that Mr. Pontius has strong human sympathies. Here are some of the subjects being considered: "Is the World Growing Better?" "The Upper Room: the Hunger of the Human Heart for God," "The Twentieth Century Man," "The Second Mile," "Three Enemies of the Modern Man," "The Cry of the World's Heart: the Silent Partner," "The New Heaven and the New Earth."

### NEW YORK

A Church Home for You.  
Write Dr. Finis Idelman,  
142 West 51st St., N. Y.

—Thirty-two young men from the church at Oakland, Cal., have enlisted for war service. Captain D. C. Nutting, of the U. S. N. Construction Corps, recently spoke before the Men's Club of the church on the Panama canal. Over 100 members have been added to the Oakland congregation since the coming to the pastorate of H. A. VanWinkle, about a year ago. Mr. VanWinkle recently delivered the evening sermon at the meeting of the Golden Gate Christian Endeavor Union in San Francisco. The every member canvass is being planned at the Oakland church for the first Sunday of December.

—Roy O. Youtz, formerly assistant to H. O. Breeden at Fresno, Cal., has been called to Fruitvale Avenue church, Oakland, Cal., to succeed Earl Childers, who has recently accepted the work of state evangelist.

—B. H. Bruner, pastor of Third church, Danville, Ill., but who for some weeks has been serving as religious director of Y. M. C. A. work at Camp Zachary Taylor, near Louisville, Ky., occupied the pulpit at First church, Louisville, the last Sunday of October, Dr. Powell being in Kansas City at that time. The Courier-Journal published a large part of Mr. Bruner's address.

—E. B. Barnes will go to Paducah, Ky., during Roy Rutherford's period of service in the war Y. M. C. A. work. Mr. Barnes has done a great work in Richmond, Ky., and has made the church a factor in all civic and forward movements. A better spirit prevails among the churches than has been known for twenty-five years. The congregation has prospered in every department under his ministry.

—Dean W. F. Barr, of the College of Education, Drake University, has announced himself as a candidate for the office of superintendent of public instruction in Iowa, before the primary next spring. Dean Barr has been at the head of the college of education in Drake for the last ten years.

—Harry J. Howard of Knoxville, Iowa, has accepted a call to North Side church, Omaha, Neb., and enters upon his work there immediately.

—Dr. Frank Billings, head of the Red Cross Commission to Russia, will speak to Chicago ministers of all denominations Monday evening, Nov. 26, at 10:30 o'clock, at the First Methodist church, corner Clark and Washington streets.

—The Men and Millions Team were reported at work in Nashville, Tenn., just after the close of the Kansas City convention.

—Jesse M. Bader, of Atchison, Kan., has been called to the pastorate at First church, Springfield, Ill., but announced that he would not accept as he expects to enter the evangelistic field at the close of the war.

—The new leader at Second Church, Bloomington, Ill., will probably be W. E. Brandenburg, of Parsons, Kan., who has been recommended by the pulpit committee to the congregation. Mr. Brandenburg will visit the church on November 25. S. H. Zendt is the retiring minister at Second Church.

—W. J. Lockhart, union evangelist, closed the meetings at Durando, Colo., with 300 conversions reported. He is now at LaPlata, Mo., in another union effort; there were 160 accessions to the churches as a result of the first day's meetings. Mr. Lockhart has asked for relief as director of the federated church in Des Moines, and will give practically all his time to union evangelistic work.

—J. L. Kohler, former State Christian Endeavor leader of Nebraska, is prominent in the state campaign to raise money for the Y. M. C. A. war work fund.

—J. E. Davis of First church, Kansas City, Mo., is president of the new National Board of Christian Endeavor of the Disciples of Christ.

—Ray E. Hunt of the Grand Avenue church, Minneapolis, Minn., has resigned from this work to enter upon Y. M. C. A. army service. He will leave for France December 1. For the

past three months he has been at Fort Snelling, Minn.

—Twenty-two members of the Beatrice, Neb., church have gone into war service.

—C. E. Jackson, pastor at Warrensburg, Mo., is leaving for a new field in Georgia.

—The church at Beatrice, Neb., Chas. S. Stevens, pastor, has adopted as a text book for use at its prayer meetings Fosdick's "The Meaning of Prayer."

—John R. Ewers, who suffered a breakdown last spring, and was compelled to rest from his work at East End, Pittsburg, Pa., is now in excellent health. On November 11 Mr. Ewers preached on the themes, "Faith at Forty" and "Out Into the Night." The latter is one of a series of "10 Bible Nights," being discussed by Mr. Ewers at the evening services at East End church. Other themes of the series are "The Dreams of a Runaway Boy," "A Night of Drunken Revel," "A Night in a Den of Lions," "The Man Who Came by Night," "Lost in the Night," "A Night of Denial and Tears," "Songs in the Night," "Night Birds," and "No Night There."

—D. N. Wetzel, former pastor at Mattoon, Ill., but now at Pittsfield, is holding a series of meetings at the Mattoon church.

—W. S. Lowe has resigned at Shandoah, Ia., to accept the work at Burlington, Kan.

—J. G. Slayter, of the East Dallas, Tex., church, recently addressed the local Y. M. C. A. on "The Making of a Nation." During the second week of November he held a series of evangelistic meetings at Texarkana, where E. T. McFarland ministers.

—Graham Frank of Central church, Dallas, Texas, recently gave an address before the student body at Texas Christian University.

—A sign of war times is the fact that the C. W. B. M. auxiliary at North

### WHAT NEXT?

*Everything that has to do with the winning of the war must have serious attention, and the conservation of food is as vital as the manufacture of munitions.*

*It is easy to find fault, easy to ridicule. Some of my college mates in England probably played cricket while others were bleeding in France. Now probably they are all dead—because of the slowness of the people to wake up.*

*How many of us are awake?*

*Germany beaten? No, indeed! You are not as well informed as the United States Government. The big job to win the war is still before us. They won't have me in the firing lines. Some of my blood are already there. But it is for me to do what I can. Do you suppose I like writing about food conservation? It's not a man's job—that's the natural feeling. But it was put upon me. And then—I can eat less of some foods—that's simple, not even worthy of being thought of as patriotic. There's the heart of Food Conservation.*

*It is a readjustment.*

*October 28th was the Sunday set by the Administration for presentation in 100,000 pulpits of the principles of food conservation, and the aim was to have every family enrolled during this week in the Food Saving Campaign. If it was not possible for you to observe it, make every week "Food Conservation Week" in your church. PAUL MOORE.*

*Washington, D. C.*

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## THE NATION'S CALL TO THE BIBLE SCHOOLS

Will be answered by most of our schools on Thanksgiving Sunday, November 25th.

Last year 2,000 schools answered with a well prepared program and offering. A thousand others made an offering without preparation. Five thousand others made no response at all.

What will your school say and do next Sunday?

See that your school is here with the best offering possible for nation-wide home missionary and Bible School service. Forward all offerings promptly to Robt. M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

COOPERATION—Every School in Line.

ADVANCE—Forward in that Line.

Gen. Pershing at Lafayette's statue in France announced—"Lafayette, we are here!"

Dallas, Texas, church, has voted to dispense with the serving of refreshments at monthly meetings.

—Texas churches are already campaigning for delegates to the next annual convention to be held at Fort Worth. It is expected that five thousand persons will attend the meeting from the Disciple churches of the state.

—On November 13 an echo meeting of the Kansas City convention was held at First church, Fort Worth, Tex., and on the same evening steps were taken in preparation for the convention to be held there in 1918.

—The National Field Workers' Association, composed of the state, district and national Bible school leaders, which held a three days' session at Kansas City during the convention, elected as officers for the coming year the following persons: President, Mrs. Clara G. Esson, of Oregon; vice-president, S. W. Hutton of Texas; secretary, J. Stuart Mill, of Missouri.

—A new way of starting off an evangelistic meeting is reported at Englewood church, Indianapolis. On November 5, the first evening of the series, the entire Bible school assembled for the service, the school orchestra being on hand to lead the music.

—A useful men's class is that of the school in Texarkana, Ark., which has undertaken the remodeling of the church basement for the use of some of the classes of the school.

—Mrs. W. S. Woods, wife of the deceased founder of William Woods College, Fulton, Mo., recently handed the congregation at Excelsior Springs, Mo., a check for \$45,000, to be used in the erection of a new building. This gift was promised by the late Dr. Woods during his lifetime.

—The new Vennum Science Hall at Eureka College, will be dedicated on December 20.

—Central church, Hillsboro, Tex., has called to its pulpit E. S. Bledsoe, of Temple, Tex. He will begin his new work December 1.

—The death is reported of Joseph Rodecker, of Lindale, Tex., church. Pneumonia was the cause of his demise.

—Edwin C. Boynton, recently resigned at Hyde Park church, Austin, has accepted the work at Plainview, Tex., and is already on the ground.

—David Lipscomb, senior editor of *The Gospel Advocate*, published in Tennessee, died recently.

—A letter has just come from Mrs. W. G. McAdoo, chairman of the Woman's Liberty Loan Committee, Washington, extending thanks to *THE CHRISTIAN CENTURY* for the "splendid cooperation given by the paper in obtaining nation-wide publicity during the liberty loan campaign just closed."

—John E. Pounds, who is leading in a fruitful meeting at Central church, Lexington, Ky., was a welcome visitor and speaker at the Transylvania chapel a

few days ago. Mrs. Pounds was also much appreciated in an address before the Young Women's Christian Association of the college. There are 98 girls in Transylvania and every one of these is a member of the Y. W. C. A.

—Ernest C. Mobley, minister of First church, Amarillo, Texas, has an urgent invitation to succeed W. S. Lockhart at Houston, Texas. Mr. Lockhart is going to France. He says that the Houston work holds the brightest prospects for the future of any work in the Southwest.

—The freshman class of Transylvania College recently cancelled the annual junior party and gave the fifty dollars required to promote it to the college Y. M. C. A. War Work Fund.

\* \* \*

### WAR SERVICE OF THE BIBLE SCHOOL DEPT. OF THE A. C. M. S.

Bible School Secretary Robt. M. Hopkins serves on the Sunday School War Council (interdenominational) and is a member of its Central and Executive Committees.

David H. Owen, of Kansas, at the expense of the Department, has been stationed in New York City for service on the American Committee for Armenian and Syrian Relief.

Active co-operation is had with the National War Work Council of the Y. M. C. A., which directs all Protestant religious activities among the soldiers.

Hearty participation is had through E. B. Chappell, appointed to represent the Sunday School forces of the nation in the work of the United States Food Administration.

Plans are in formation for co-operative

service with the American Red Cross through a newly created Department of Sunday Schools, with headquarters in Washington.

Arrangements will be made to lead the Bible Schools in their service for the War Emergency Committee of the American Christian Missionary Society.

Through a specially appointed committee (Justin N. Green, Richard Heilbron, Miss Hallie Errett, Mrs. J. D. Ellis, Garry L. Cook), a War Time Program for the local Bible School is being prepared and will be promoted nation-wide. (Ask for literature.)

Is this patriotic service worthy of your support? It represents the co-operative work of ten thousand Bible Schools among the disciples of Christ. Strengthen your Department of Bible Schools with liberal offerings on Thanksgiving Sunday and make possible this program for democracy and humanity and our Lord.

ROBT. M. HOPKINS,  
A. C. M. S. Bible School Secretary,  
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